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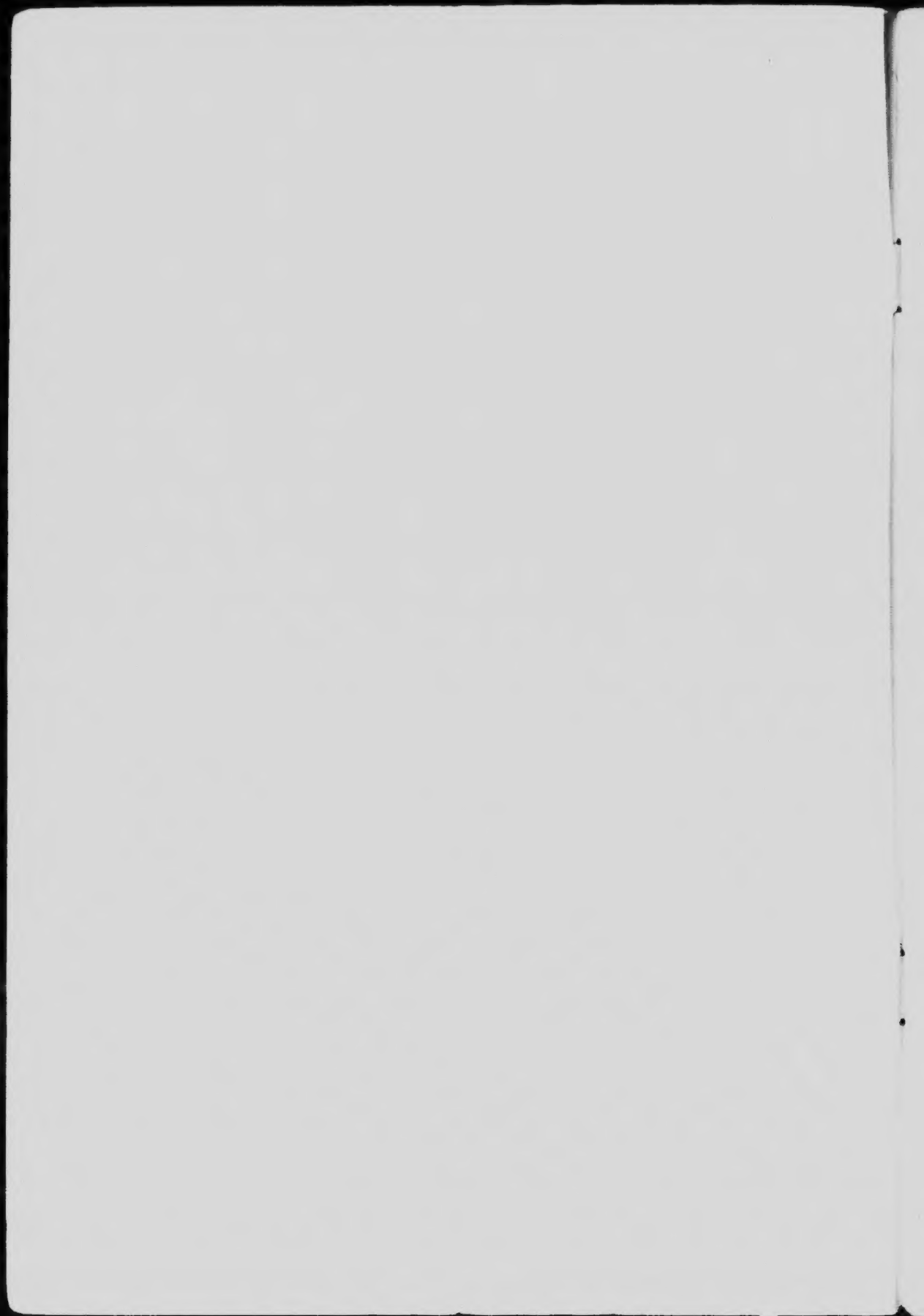
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THE
Archdeacons' Association
in Canada



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1912

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHDEACONS



Archdeacons' Association

OF THE

Church of England in Canada

(FORMED 1911)

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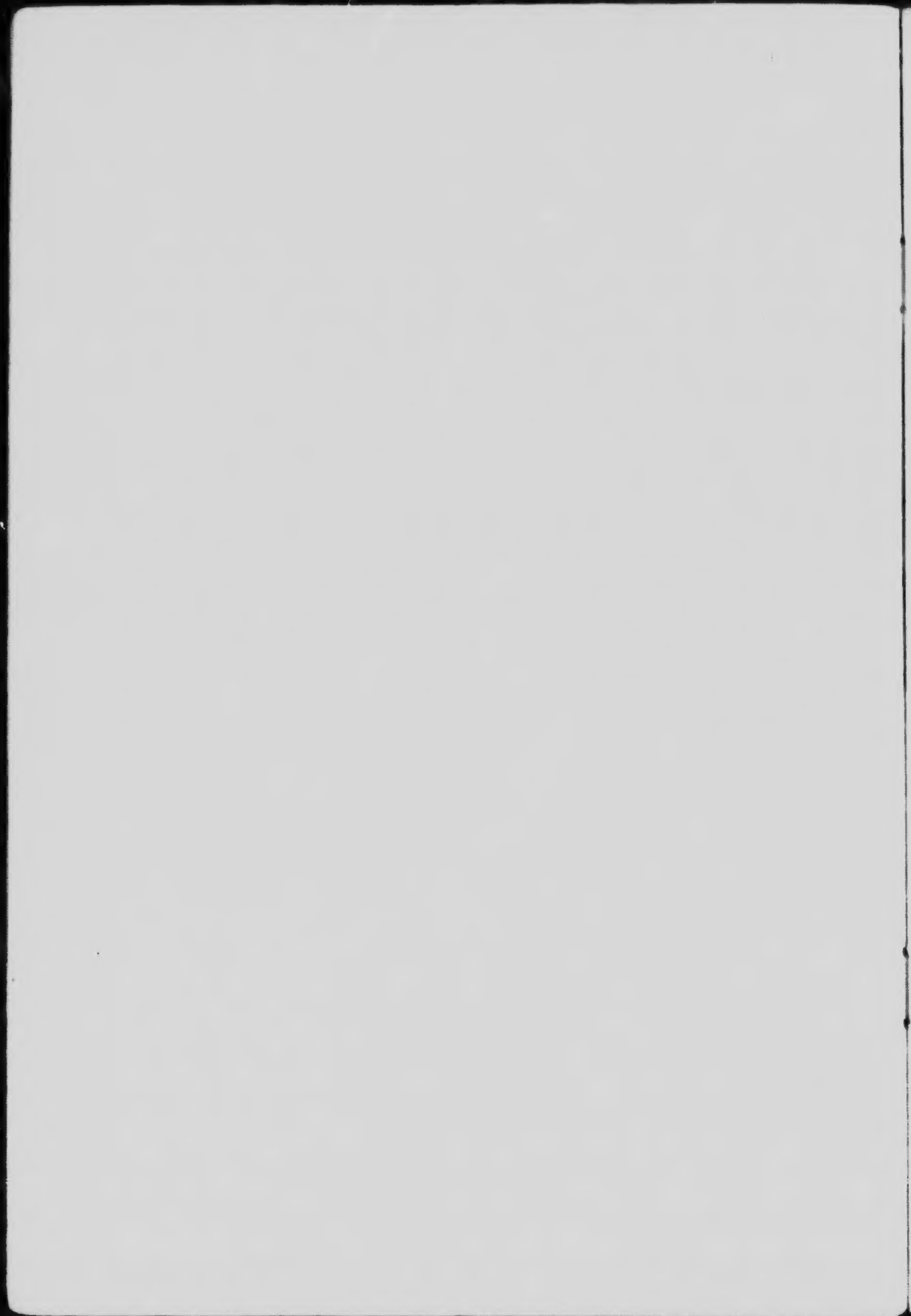
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Brief Historical Sketch and Paper on The Duties and Work of
an Archdeacon, with Appendix showing the Functions and
Duties of Archdeacons in the Church in Canada—

By the VEN. W. J. ARMITAGE, M.A., Ph.D.

ARCHDEACON OF HALIFAX.



Archdeacons at the Pan-Anglican Congress

A most noteworthy and interesting meeting was held in London, Eng., June 26th, 1908, of representative Archdeacons from five continents present at the Pan-Anglican Congress. The meeting was convened by the Archdeacon of London, with the cordial approval of the Archdeacon of Canterbury (the Bishop of Dover), and was held in the Chapter-house of St. Paul's Cathedral. Archdeacon Armitage, of Halifax, N. S., in a brief statement, explained the object of the gathering, which, he said, was of the nature of a Conference. An able address, outlining the position, privileges, and duties of the office of an Archdeacon in primitive, mediaeval and modern times was given by the Archdeacon of London. The discussion was taken up by Archdeacons Potter, of Cyprus; Webber, of Florida (U. S. A.); Lucas, of Mackenzie River (Canada); Clark, of Niagara (Ont.); Forsyth, of Chatham (N. B.); Ker, of St. Andrew's, Montreal; Ward, of Egypt; Neve, of Blue Ridge, Virginia (U. S. A.); Fortin, of Winnipeg, (Man.); Balfour, of Quebec (Canada); Robinson, of Dunedin (N. Z.); and Richardson, of London (Ont.). On the motion of the Archdeacons of Halifax (N. S.) and Cyprus, it was resolved to form a Society of Archdeacons for the Anglican Communion in order to make the office more useful in the Church, and to gather and disseminate information in regard to the office and work of Archdeacons in the Church of Christ. The Archdeacon of London entertained the visiting Archdeacons at lunch, and the meeting extended to Archdeacon Sinclair a very hearty vote of thanks for his excellent paper. The Conference was held at the request of a number of Archdeacons from the United States, India and the Colonies. It is understood that about two hundred Archdeacons were present at the Pan-Anglican Congress.

Organization

At the meeting of the General Synod of the Church of England in Canada, held in the City of London, Ontario, in September, 1911, an interesting meeting was held of the Archdeacons present. There were in attendance:—

E. S. W. Pentreath, Archdeacon of Columbia; Henry Beer, of Kootenay; Octave Fortin, of Winnipeg; W. H. Naylor, of Clarendon; J. A. Mackay, of Saskatchewan; E. F. Robins, of Athabasca; H. J. Cody, of York; R. J. Rerison, of Moosonee; W. H. Collison, of Caledonia; A. J. Belt, of Wentworth; G. Gilmer, of Algoma; J. A. Kaulbach, of Nova Scotia; F. W. Johnson, of Moose

Jaw; G. A. Forneret, of Hamilton; W. J. Armitage, of Halifax; J. J. Bogert, of Ottawa; J. B. Richardson, of London, Ont.; A. Scriven, of Vancouver; A. C. Hill, of Elgin; G. C. MacKenzie, of Perth; C. W. McKim, of Keewatin; C. L. Ingles, of Simcoe; W. F. Webb, of Calgary; J. W. Tims, of Macleod; A. D. Dewdney, of Prince Albert and G. F. Davidson, of Wellington and Halton. Reference was made to the meeting of Archdeacons held in London in 1908, during the Pan-Anglican Congress, at which several Archdeacons of the Canadian Church were present. That Assembly really led to the present gathering.

On motion of Ven. Archdeacon Armitage, it was resolved to form an Archdeacons' Association.

The following were elected officers: President, Ven. Archdeacon Scriven; vice-presidents, Ven. Archdeacons Mackay, Fortin, Kaulbach and Pentreath; secretary-treasurer, Ven. Archdeacon Richardson; executive, Ven. Archdeacons Armitage, Webb and Forneret.

It was decided to supply all members of the association with Archdeacon Sinclair's treatise on the office and work of an Archdeacon, and Archdeacons Armitage and Pentreath were appointed a Committee to prepare a statement of the functions and duties of Archdeacons in the Church of England in Canada, with a view of making the office more effective for the good of the Church in all the dioceses.

Names of Archdeacons with Titles, and in Order of Seniority

Robert McDonald, D.D., late of McKenzie River	1875
John Alexander Mackay, D.D., Saskatchewan	1881
Austin Scriven, M.A., Vancouver	1884
Octave Fortin, B.A., D.D., Winnipeg	1887
Robert Phair, Islington	1888
James Albert Kaulbach, M.A., D.D., Nova Scotia	1889
David Smith, D.D., Cape Breton	1889
William Henry Collison, Metlakatla	1891
Thomas Henry Canham, Selkirk	1892
William Herbert Naylor, M.A., Clarendon	1894
Edwyn Sandys Wetmore Pentreath, D.D., Columbia	1897
James John Bogert, M.A., D.C.L., Ottawa	1897
Thomas Blanchard Reagh, Prince Edward Island	1899
William Banfield Carey, M.A., D.C.L., Kingston	1901
John George Norton, M.A., D.D., Montreal	1902
John Ker, D.D., St. Andrew's	1902
William Arthur Young, D.D., Norfolk	1903
Arundel Charles Hill, M.A., Elgin	1903
James Banning Richardson, M. D.C.L., London	1903
William Fremantle Webb, M.A., Calgary	1903
Gowan Gillmor, Algoma	1904
Henry Beer, Kootenay	1904
John William Tims, D.D., Macleod	1905
Gaden Crawford Mackenzie, D.C.L., Perth	1905

John Ker Macmorine, M.A., D.D., Ontario	1905
William James Armitage, M.A. Ph.D., Halifax	1906
Andrew Jackson Balfour, M.A., B.C.L., Quebec	1906
George Warren, B.A., Peterborough	1906
James Richard Lucas, McKenzie River	1906
Obadiah Samuel Newnham, Fredericton	1907
Robert John Renison, M.A., D.D., Moosonee	1907
George Augustus Forneret, M.A., Hamilton	1907
Henry Allen Gray, M.A., Edmonton	1907
David Forsyth, B.A., Chatham, N. B.	1908
William Odber Raymond, M.A., L.L.D., St. John, N. B.	1908
Henry John Cody, D.D., L.L.D., York	1909
Charles Leicester Ingles, M.A., Simcoe	1909
Charles William McKim, M.A., Keewatin	1909
Frederick Wells Johnson, B.D., Moose Jaw	1909
George Nelson Dobie, D.D., Regina	1909
Alfred Daniel Alexander Dewdney, B.A., Prince Albert	1910
Edwin Frederick Robins, Athabasca	1910
William Belsey Longhurst, Bedford	1911
Nathaniel Irwin Perry, M.A., Lincoln and Welland	1911
Gilbert Farquhar Davidson, M.A., Wellingborough	1911
Alfred James Belt, M.A., Wentworth	1911
Edward William Wynn Pugh, B.A., Yale	1911

The Office and Work of An Archdeacon

The office of Archdeacon is a very ancient one. The Archdeacon was called in early times, "Oculus et manus episcopi," and sometimes "cor episcopi." Dr. Hatch says that the opinion, "that there was from the first a primacy among deacons, is more a matter of conjecture than of historical certainty." He leans however to the view that, "it is reasonable to suppose that some one deacon, either the senior in office or the most eminent in ability, took the lead of the rest, as St. Stephen appears to have taken the lead of the seven first deacons." The Greek Church we know, called St. Stephen, the Archdeacon.

The office soon became well established, and offered opportunities for the largest and most important service in the Church. For instance, Laurentius the martyr, (A.D., 258) known as Stokes observes, as Archdeacon of Rome: "the first of the seven traditional Deacons of Rome," is called Archdeacon by Augustine Cæcilianus, Bishop of Carthage; was Archdeacon before he was raised to the episcopate, as Fuller notes, and was so termed by Optatus (i. 18, ed. Paris 1679). While Theodoret, of whom Newman said that he had no rival in the literature of the first centuries, uses the phrase: "Leader of the band of Deacons," to describe the position of Athanasius at Alexandria. The first recorded notice of the title in the official acts of the Church is found in the Acts of the Third Oecumenical Council, which met at Ephesus, at Pentecost, A.D. 431. The office became such an important one, next in order to the episcopate, that as early as Leo the Great

(440-461), it was called **Officiorum Primatus**, holding as it did the primacy of offices.

The Archdeacons were at first elected by the Deacons. Jerome, (b. 346) tells us that "from the Evangelist down to the Bishops Heraclas and Dionysius, . . . the deacons elect from their own number one known from his diligence, whom they call Archdeacon." The Archdeacon was however, appointed by the Bishop, whom he served as his chief assistant in the organization and government of the Church.

The Archdeacons exercised jurisdiction. In the early days there was but one Archdeacon in each diocese. But the need of a better supervision of the clergy led to the division of dioceses into Archdeaconries, in which the Archdeacons, although often only deacons, exercised certain offices of administration, and had jurisdiction over all presbyters.

The Duties of Archdeacons During the First Nine Centuries May be Summarized as Follows:

(1) They had charge of the Church Funds, especially the distribution of help to the poor.

(2) They had the superintendence of divine worship in the churches of the diocese, even in the Cathedral Church itself. This duty involved the exercise of discipline against those who offended against ecclesiastical order. The arrangement of the church for divine service, and the proper conduct of the same, was also a duty; and in some cases the care of the fabric of the Cathedral fell upon the Archdeacon.

(3) It was their duty to inquire into the character of those who presented themselves for Holy Orders, and to examine them as to their qualifications. They were often called upon to act as instructors of the younger clergy, and to exercise whatever discipline was necessary.

(4) The Archdeacon was the Bishop's officer. St. Jerome shows how close the connection was with the Bishop, when speaking of the **Primus Ministeriorum**; he says: The Archdeacon "never leaves the Bishop's side." He acted as the Bishop's substitute at Synods. He transacted the greater part of the Diocesan business.

(5) In the East, during the vacancy of a See, the Archdeacon acted as its guardian, or co-guardian with the Metropolitan.

(6) In the West, the Archdeacon was the Bishop's delegate in visiting parishes. The tendency was towards an increase in power, and in later times this was not revocable even by the Bishop who had originally conferred it.

The powers and privileges of Archdeacons grew enormously during the Middle Ages.

(a) The Archdeacons' Courts became firmly established. They were the primary place of ecclesiastical pleas. Appeals lay, according to the Constitutions of Clarendon, Jan. 25, 1164, from the Archdeacons' Court to that of the Bishop. These Courts were held either by the Archdeacons in person, or by delegates.

(b) The Archdeacons' functions covered the care of churches, their patronage, furniture, ritual and revenues; the oversight of the clergy in all their relations—faith and practice; dress and behaviour in church and out; the superintendence of the laity—their morals, their religious behaviour, their marriages, the administration of their estates; the examination of all contracts in which faith was pledged or alleged to be pledged; and above all the maintenance of the Doctrines of the Faith by both clergy and laity alike.

(c) The Archdeacons had special charge of the Calendar of the Church; they were bound to see that errors in the Canon of the Communion were corrected, to see that the parish priest knew how to pronounce the words of the Canon, and of the Baptismal Office; to see that the laity were instructed in the Lord's Prayer and the Creed, and in how to Baptize if called upon in case of emergency.

(d) Archdeacons were bound to keep lists of the ornaments, vessels and books of the Church, which were to be submitted to them every year for inspection.

From the Norman Conquest to the Reformation

The change in character of the Archdeacon's duties, following the separation of the secular and spiritual courts by William the Conqueror, led to a lower tone of spiritual life. One result of the new system was a vast increase in ecclesiastical litigation. The office became one of commanding influence, with great possibilities of usefulness, but with tremendous opportunities for abuse. It was not only influential, but exceedingly lucrative. Laymen intruded themselves into the office, and were described by Innocent II, in graphic language, as "archdevils" and not Archdeacons. Bishops often appointed their own kinsmen at an early age, to obtain the emoluments of the office.

There were two forces at work in England, which caused a deterioration of character. The first was the nature of their studies and chief occupation. The mere study of civil and canon law led to the secularization of the clergy. There was no reference to Holy Scripture. The whole system was simply one of fines and penances, of compulsory attendance at Mass, etc., which led John of Salisbury to ask: "Who ever rises pricked at the heart from a reading of the laws, or even of the canons?" The second was the temptation of their office, as they profited by litigation and it was in their interest to prevent the peaceable settlement of disputes; there was also the larger profit still, by allowing persons guilty of grievous sin to compound for the same by payments in money or lands. There were many complaints that in the matter of penance they made a gain out of sins. John of Salisbury, in a letter to the Archdeacon of Huntingdon, reminded him of the terms in which he had formerly spoken of Archdeacons, as a class excluded from the hope of salvation, by their love of money, which led them to lie and plunder, and to "eat and drink the sins of the people." The pride of wealth led to many excesses, which it became necessary to deal with by Canon, prohibiting excessive charges, forbidding Archdeacons from being accompanied by foreigners, and requiring them to be moderate in the number of their

retinue and horses. The retinue of an Archbishop at the time of his Visitation was fifty horses; of a Bishop, thirty; and Archdeacons were allowed seven, but they often exceeded that number.

The canonical position of an Archdeacon in the Church of England is quite clear in its historical aspect.

Lyndwood, the greatest authority on English ecclesiastical law, says that he (the Archdeacon) must necessarily come next to the Bishop and before the Dean, except in his Cathedral Church. The *Reformatio Legum*, A.D. 1551 (which, as Cardwell says, expresses "the avowed constitution of the Church of England at that period"); states: "Let the Archdeacon be next after the Bishop and his Vicar, the Minister of the Lord; the right of the Dean being reserved as regards his Cathedral." There is another fact of great interest: the Archdeacons all signed the Reformation documents—submission of the Clergy and the like—before all the Deans.

Phillimore quotes, apparently with approval, the opinion of Ayliffe:—"An Archdeacon" he says: "is by custom, a greater person in his district than the Dean of a Cathedral Church, and particularly in those things which do of common right or by custom belong to his office; for an Archdeacon is greater than a Dean in a point of jurisdiction out of the Cathedral Church; because in all such matters, a Dean ought to be subject to him. But in the Cathedral Church, and in the celebration of divine service, an Archdeacon ought to be subject to the Dean; but in all these things the custom of churches ought to be regarded; according to which a Dean, simply speaking, is inferior to an Archdeacon."

The Rubric in the First Prayer Book of King Edward VIth following "Of Ceremonies," names Archdeacons before Deans. "And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Prouestes, Maisters, etc."

The office of the Archdeacon is recognized by the Prayer Book. Bishop Barry notes that "The presentation of the Candidates by the Archdeacon, or his deputy, represents the ancient practice of the positive testimony of the Clergy (whose head the Archdeacon is) after due examination and inquiry."

The Present Position of English Archdeacons May be Summarized as Follows:

THE ARCHDEACON OF CANTERBURY, BY VIRTUE OF HIS OFFICE,
ENTHRONES ALL THE BISHOPS OF ENGLAND.

(1) By the common law of England, an Archdeacon is in all things the Bishop's Vicegerent.

(2) The Archdeacon has territorial jurisdiction, and possesses according to Burn, authority akin to that of the episcopate, originally derived from the Bishop, but now independent of and distinct from his.

(3) The Archdeacon has power to hold Visitations of the Parochial Clergy.

(4) It is his duty to examine and present Candidates for Ordination.

(5) It is his duty to institute and induct Clergy to their Parishes, when legally appointed to the same.

(6) It is his duty to inspect and reform abuses among the Clergy, and the power of excommunication lies in his office.

(7) He can either in person or by appointment of an official, usually a lawyer, hold an ecclesiastical court, which is officially known as an Archdiaconal Court.

(8) It is his duty to admit the incoming Church Wardens, and to receive the presentments of the outgoing Wardens.

The Office and Work of an Archdeacon in the Church of England in Canada.

DIOCESE OF NOVA SCOTIA (1787)

Details of Archdiaconal Duties, Set Forth by Right Rev. C. L. Worrell, Lord Bishop of the Diocese (1906).

(1) To hold Archdiaconal Visitations in convenient centres at such times as may be arranged.

(2) To enquire about the Title Deeds of all Church property.

(3) To examine the state of all Church Buildings, Grave Yards, Fences, etc., and to take such steps as may be needful to have them properly cared for and kept in good repair.

(4) To examine Registers, Accounts, Insurances and Causes of Arrears (if any).

(5) To consider the necessity and advisability of the erection of proposed buildings; to enquire into the sites and inspect the plans and submit a report to the Bishop for his approval before the work is undertaken.

(6) To note Repairs and Improvements.

(7) To use every possible endeavour to the end that all parishes may have their assessments and apportionments fully paid up during the year.

(8) To report to the Bishop any irregularities which are not fully corrected, after the attention of the Rector and Wardens has been drawn to them. This refers especially to the temporalities, and includes such matters as a failure to take up and send in Collections directed by the Synod, Arrears, etc.

(9) To report briefly to the Bishop the details of all findings as soon thereafter as possible, and to write a condensed report once a year, to be in the hands of the Bishop at least three weeks previous to the meeting of Synod.

(10) Alterations or additions to the above may at any time be made by the Bishop.

DIOCESE OF QUEBEC (1793)

There is only one Archdeacon in this extensive Diocese. The present Archdeacon is however quite free from all parochial ties and duties.

The duties of the Archdeacon are defined by Canon:

"It shall be the duty of an Archdeacon generally, to discharge all such duties as the Bishop may depute to him. In the vacancy of the See, the

general administration, including such duties as the Archdeacon is commissioned as Commissary to perform in the absence of the Bishop from the Diocese, shall devolve upon the Archdeacon."

The Archdeacon is naturally a member of the Capitular Body. "The duties of the Cathedral Council shall be to give advice to the Bishop upon such matters as he may bring before them, and co-operate with him in carrying out whatsoever may be decided upon for the benefit of the Diocese;" and also to co-operate with the Dean in all matters which the Cathedral Statutes may place under their jurisdiction, more particularly in all things pertaining to the more efficient performance of the Cathedral worship."

The Archdeacon in conjunction with Rural Deans and in consultation with the Clergy and Church Wardens interested, arranges the boundaries between Missions. Their report, if approved of by the Bishop, is entered in the Book of Episcopal Acts; signed and sealed by his Lordship, and becomes legal.

The "General Missionary Agent of the Diocese (the Archdeacon) goes, when required, not only to settle (if possible) disputes and troubles in a Mission, but sometimes to arrange the amount of local aid to be contributed towards the Church's ministrations in the Mission.

DIocese OF TORONTO (1839)

INSTRUCTIONS TO ARCHDEACONS

(1) Archdeacons should visit every Parish or Mission in their respective Archdeaconries, at least once within two years.

(2) The Archdeacon shall, as far as practicable, see that any plan or plans submitted to the Diocese by the Bishop, are faithfully carried out in every Parish and Mission.

(3) The Archdeacons will carefully ascertain the amount of income and expenditure—the value of any real estate and amount invested—titles of real estate and nature and safety of investments, and, generally, everything that pertains to the temporalities of each and every Parish or Mission, and report the same annually to the Bishop.

(4) The Archdeacons will direct the management of all Church temporalities within their respective Archdeaconries, subject to the rules of the Synod of the Diocese.

(5) The Archdeacons are to ascertain where new Missions should be opened and report the same to the Bishop.

(6) But chiefly and earnestly the Archdeacons should make themselves acquainted with the working of the Synod, its Constitution, and all its objects, in order that they may be able to give full and satisfactory information of the same, and thereby secure the hearty co-operation of all the members of the Church.

(7) The Archdeacons should at all times, and in every possible way, co-operate with the Rural Deans and Clergy in every effort to diffuse Missionary intelligence, and create a spirit for the extension of the Church.

—(Consolidated Canons, 1894, p., 212.)

DIocese OF FREDERICTON (1845)

ARCHDEACONS AND THEIR DUTIES

Archdeacons are officers of and assistants to the Bishop (*Oculi Episcopi*), appointed by him under the "Statutes of the Cathedral Chapter," and holding their commissions from him. They are responsible, therefore, not to the Synod, but to the Bishop, to whom they shall make report, in writing, at least twice each year, or as often as they shall have important matters to communicate.

The duties of an Archdeacon are as follows:—

(1) To visit each Parish or Mission in his Archdeaconry, if possible, at least once in three years, and to advise the Clergy and Laity upon such matters as may seem to him desirable. He has, however, no power to interfere with any Clergyman in matters of faith, doctrine, or ritual.

(2) To organize and prescribe at occasional conferences for Church workers in his Archdeaconry.

(3) To examine into and report upon the condition of all parochial registers required by the Canons of the Diocese, and to see that they are properly and systematically kept.

(4) To inspect the fabrics of all Church buildings, whether places of worship, school-houses, or rectories, and to report upon the same to the Bishop. In the case of rectories, it is further their duty to call the attention of the Church Wardens to necessary improvements and repairs.

(5) To ascertain the condition of all glebe and church lands, and the investment of all trust funds, and to report upon the same. In any case of failure to comply with the law in these particulars, it is the duty of the Archdeacon to bring the matter immediately before the Bishop.

(6) To see that all collections and offertories required by the Synod are duly and properly taken, and to take such steps as may be necessary to ensure the prompt payment of the clergyman's stipend.

(7) To further, in every possible way, the work and interests of the Board of Missions and of the M. S. C. C. in the Diocese.

DIocese OF RUPERT'S LAND (1849)

CANON V.—ON ARCHDEACONS

Archdeacons shall be collated by the Bishop after the usual oaths and declarations required on collation to any benefice or dignity by the Canon on "Subscriptions, etc., by the Clergy," and shall be inducted and installed by the Dean in the Cathedral under the mandate of the Bishop or his commissary.

Their duty shall be so faithfully, in all ways, to aid the Bishop in the superintendence of the Diocese, and the promotion of the glory of God and the interests of the Church, as to justify the ancient description of Archdeacon, as "Oculus Episcopi."

Their special duty shall be:

(a) To receive yearly the reports of the rural deans, to enter the same in a book, and to send a copy of the reports within two months of Easter Sunday to the Secretary of Synod; and to make any suggestions to the rural dean for themselves or their ruridecanal chapters as far as practicable.

(b) To visit the Parishes and Missions in each Rural Deanery, so as to visit the whole of each Rural Deanery once in two years; to formally seek information on the various matters in (b) of the duties of Rural Deans and to report from time to time as far as may seem advisable.

(c) To call meetings of the Rural Deans for consultation, and also, on receiving the approval of the Bishop, a meeting of the ruridecanal meetings of his Archdeaconry, and if he thinks it advisable to deliver a charge on points of interests in reference to parochial or church work or property, but such a charge shall not enter into questions of doctrine.

(d) In case the Bishop cannot himself institute and induct, in the face of the congregation, any clergyman appointed to an incumbency, the Archdeacon, on receiving the Bishop's mandate, shall induct the clergyman either personally or by a clergyman appointed by him, such clergyman having been, as must be stated in the mandate, already instituted or collated by the Bishop or his Commissary. The form of the induction shall be such as the Bishop shall appoint.

(e) To assist the Bishop in any enquiry he may make; to aid the rural deans by advice; to visit any parish or mission or rural deanery, if judged necessary or helpful in the interest of the Church.

DIOCESE OF MONTREAL (1850)

DIOCESAN CANONS

Canon III. Archdeacon.

(1) The Archdeacon, upon receiving the reports of the Rural Deans shall inquire into the cause of the non-payment of such sums as may be due to the clergy from their respective parishes or cures.

(2) The Archdeacon shall also see that all Church property in his Archdeaconry is kept in good repair.

Canon No. 4. Rural Deaneries.

(5) Provides that the resolutions passed by the Rural Decanal Chapter, "shall together with the Report on Statistics, be forwarded by the Rural Dean to the Archdeacon for transmission to the Bishop."

In practice, the Bishop makes use of his Archdeacons for various purposes, according to the circumstances of the several Archdeaconries.

In the Archdeaconry of Clarendon, the Archdeacon does a good deal of prospecting, with a view to Church extension into new settlements and new villages.

The Bishop commissioned the Archdeacon to visit every parish in his Archdeaconry and to report to him upon the condition of Church property—the extent of land—the terms of deeds—registration—stipends of clergy how paid; arrears—Church furnishings and their condition—Parochial Records and Registers, and provision for their safe keeping; and some other matters.

Since 1903, an Annual Conference has been held with the Clergy of the Archdeaconry of Clarendon. The Archdeacons of Bedford and of St. Andrew's have held somewhat similar ones.

DIOCESE OF HURON (1857)

The following Instructions to Archdeacons were issued by the Bishop of Huron, November 1st, 1911 :—

(1) Archdeacons are officers of the Bishop for Visitation purposes, appointed under Canon, and holding their commissions from him. Their work, as Archdeacons, is to assist the Bishop in the overseeing of the Diocese, and therefore they are to report to the Bishop only.

(2) The jurisdiction of each Archdeacon is confined to his own Archdeaconry.

(3) Matters of doctrine and ritual, except such as call for the exercise of Discipline, are excluded from the jurisdiction of the Archdeacon.

(4) The duties of the Archdeacon shall be:

(a) To stimulate greater interest in the general and Missionary work of the Church, in their several Archdeaconries; especially to watch over the interests of the Diocese and the M. S. C. C., and to be ready to help the local Clergy in their efforts to raise the various apportionments.

(b) To visit any parish where the Diocesan or M. S. C. C. apportionment or the Synod assessment has been habitually neglected, to inquire into the cause, and if possible to prevent the recurrence of the neglect.

(c) To see that the Rural Deans duly summon their Chapters: to attend the meetings of the Rural Deaneries, and to help the Rural Deans to make the meetings useful and efficient.

(d) To report to the Bishop any case which in their judgement calls for the exercise of discipline.

(e) To hold a Visitation of their Archdeaconries at least once in three years, to advise and encourage the Clergy and Laity in the service of Christ and His Church.

(f) To make a report to the Bishop upon the general condition and work of the Church within their several Archdeaconries, at least once in the

year, before the first day of May, and at any other time when they have important matters to communicate.

The following note is appended for information:—

The appointment of Archdeacons is vested in the Bishop. In case of the resignation or removal, by reason of age or infirmity, an Archdeacon shall be entitled to retain his rank.

DIocese OF COLUMBIA (1859)

The Archdeacon is a "Bishop's Officer." The only duties specified in the Canons are Supervision of Cemeteries, and a certain implied relation to the Churchwardens, Rural Dean, and to the Bishop under the Church Discipline Canon. As a matter of fact, the work has consisted largely of the working up and organizing of new Missions, the Chairmanship of most Committees of enquiry under the Quebec System, Visitation of the parishes in the interests of Diocesan Funds, etc., supplying vacancies. During the absences of the Bishops and vacancies of the See, the Archdeacon has been in charge of the Diocese, as Bishop's Commissary, either by formal appointment or as the Chief Official of the Diocese. He is also an ex-officio member of the Executive Committee of the Synod and of the Finance Committee.

DIocese OF ONTARIO (1862)

No Canon exists, separately defining the duty of an Archdeacon.

The Archdeacon is supposed to require all plans for churches, schools, parsonages and parish halls to be submitted to him before any steps are taken in the erection. The Archdeacon is supposed to assist at all consecrations by reading the Mandate. He is to attempt to compose parish grievances if so ordered by the Bishop. He is also supposed to prepare the way for the incoming of a Rector or Missionary, but the financial part is now the duty of the Rural Dean. The Archdeacon inducts when all is satisfactory.

DIocese OF MOOSONEE (1872)

There is one Archdeacon, his functions and duties are under direction of the Bishop.

DIocese OF ALGOMA (1873)

There are no Synodical regulations in the Diocese of Algoma. It has been simply a matter between the Bishop, with the Executive Committee of the Diocese and the Archdeacon. There are onerous duties however to be performed.

- (1) The Archdeacon examines and presents Candidates for Holy Orders.
- (2) The Archdeacon acts as Chaplain to the Bishop.
- (3) The Archdeacon organizes Missions in fresh fields opened up by railways, mines or settlements.
- (4) The Archdeacon takes temporary charge of vacant Missions.

DIocese OF SASKATCHEWAN (1874)

CANON XXI.—ARCHDEACONS

There shall be two Archdeaconries in the gift and presentation of the Bishop.

An additional Archdeaconry may, however, on the recommendation of the Bishop and Executive Committee, be created by sub-division or rearrangement of Archdeaconries, a two-thirds vote of the Synod (voting by Orders) being necessary.

(2) Archdeacons shall be collated by the Bishop, after the usual oaths and declarations required on collation to any benefice or dignity by the canon on "Subscriptions, etc., by the Clergy," have been taken and made.

(3) Their duty shall be so faithfully in all ways to aid the Bishop in the superintendence of the Diocese, and the promotion of the Glory of God and the interests of the Church, as to justify the ancient description of the Archdeacon as "Oculus Episcopi."

(4) Their special duties shall be:

(a) To receive reports from the Rural Deans, to enter them in a book and to send an annual digest of the same to the Bishop at least two months before the meeting of Synod, and to make such suggestions to the Rural Deans for themselves or their Ruridecanal Chapters as they may deem practicable.

(b) To visit each of the parishes or missions in their jurisdictions as often as possible, and not less than once in two years. To confer with the Clergy, Churchwardens and other officers, as to churches, churchyards, parsonages and other buildings, books, ornaments, additions, decays and dilapidations; to ascertain how far buildings are insured and what amount of debt, if any, upon them, and what steps are being taken for its liquidation, and to enquire into the value and condition of any endowments, or other property, for the information of the Bishop and Executive Committee from time to time.

(c) To call meetings of the Rural Deaneries for consultation, and if he thinks it advisable to deliver a charge at Ruridecanal meetings on points of interest in reference to parochial work and property, but such charge shall not enter into questions of doctrine.

(d) In case the Bishop cannot himself institute and induct in the face of the Congregation any Clergyman appointed to an Incumbency, the Archdeacon or a substitute, on receiving the Bishop's Mandate, shall induct the Clergyman, he having been, as must be stated in the Mandate, already instituted or collated by the Bishop or his Commissary. The form of the induction shall be made as the Bishop shall appoint.

(e) To assist the Bishop in any inquiry he may make; to aid the Rural Deans by advice; to visit any congregation or Rural Deanery, if judged necessary or helpful in the interests of the Church.

CANON XVII.—CHURCH BUILDINGS, REPAIRS, ETC.

No new Church buildings, enlargements, repairs, or renovations of any moment, or change in the fabric or furnishings of the Church, parish hall or residence, shall take place until the plans, proposals, and other information in connection therewith, have been submitted to the Archdeacon for the consideration and approval of the Bishop and Executive Committee, failing which, no action shall be taken.

CANON XVIII.—SITES AND PROPERTY (LAND)

No property shall be purchased, or contracted for, and no debt of any kind for this purpose shall be incurred in any parish, until all information, plans, and proposals have been submitted to the Archdeacon for the consideration and approval of the Bishop and Executive Committee; failing which, no action shall be taken.

At the present time the jurisdiction of the Archdeacons is not territorial as it is elsewhere, but is determined by the two kinds of work, Indian and White. The jurisdiction may be described "The Archdeaconry of Prince

Albert, comprises, at present, all the Parishes and Missions in the Diocese, except such as come under the name of Indian Missions, which are comprised in the Archdeaconry of Saskatchewan."

DIOCESE OF ATHABASCA (1874)

The duties of an Archdeacon in the Diocese are outlined as follows:—

The Archdeacon has full power and authority, in the case of the absence of the Bishop, to admit and to institute to any ecclesiastical benefice within his Archdeaconry Clerks, and to induct them or cause them to be inducted.

To visit the clergy of all the churches, and to examine the state of the churches, and to take order for the due maintenance or reparation thereof.

To "very much" assist the Bishop.

As Commissary, he has the full power to exercise authority in the administration of the Diocese, and to fulfil such legal obligations as may become necessary during the Bishop's absence.

DIOCESE OF NIAGARA (1875)

The Right Rev. W. R. Clark, Bishop of Niagara, in his first charge to Synod, said:

"For the better oversight and due supervision of the Diocese, and on account of those appointed being parochial clergymen, I have been led by God's guidance, to appoint four working Archdeacons, and have provided them with suitable Archdeaconries and with such powers as may be deemed necessary for the thorough efficiency and the discharge of all the obligation laid upon them. Their powers and duties were defined as follows:—

Archdeacons are officers of the Bishop, appointed under Canon No. 4, and holding their commission from him. Their powers will be largely visitatorial, under the following limitations:

(a) To watch over and advance all schemes, adopted by authority, for increasing the stipends of the clergy and to render such assistance to the clergy as they may find possible in raising their apportionments.

(b) To visit Ruri-Decanal Chapters, and to follow up the reports of the Rural Deans, upon the request of the Bishop, in a way to cause their recommendations to be carried out.

(c) To inspect churches and churchyards, and to induce parishes to have their churches and burial plots consecrated, and their trust deeds and records properly cared for.

(d) To induct clergymen into their cures, when requested by the Bishop.

(e) To make a Visitation of their Archdeaconries, if deemed expedient, once every three years, when they may advise the clergy in such matters as in their judgment are best.

In these and other ways to help the Bishop to the full extent of their powers. No Archdeacon will have any right or jurisdiction beyond his own Archdeaconry. As Archdeacons are not Synodical officers, but assistants to the Bishop, their duty is to report to the Bishop alone, which they should do at least twice a year, or when they have important matters to communicate."—(Synod Journal, 1911, p.p. 25-26.)

DIocese OF NEW WESTMINSTER (1879)

Archdeaconry of Columbia—Foundation of the Coutts Archdeacons.

In 1859, Miss Burdett-Coutts, afterwards the Baroness Burdett-Coutts, founded the Bishopric of British Columbia with a sum of £15,000; and also gave two sums of £5,000 each, to found two Archdeacons—one for Vancouver Island, and one for the Mainland. They were originally two crown colonies—(1) Vancouver Island and the adjacent islands, and (2) the mainland, the latter known as British Columbia. Hence the Archdeaconry on Vancouver Island was known as the Archdeaconry of Vancouver, and the one on the Mainland as the Archdeaconry of Columbia. On the division of the Diocese in 1879, the Archdeaconry of Columbia became the Archdeaconry of the Diocese of New Westminster. Since the founding of the City of Vancouver, in 1885, these names have given rise to confusion in the minds of those who do not know the circumstances. The Archdeaconry of Vancouver refers to Vancouver Island, and has nothing to do with the City of Vancouver; and the Archdeaconry of Columbia has nothing to do with the Diocese of Columbia. The legal title of the Diocese of Columbia is British Columbia.

The administration of the Archdeacons, known as the Coutts Archdeacons, was handed over to the S. P. G. by Miss Burdett-Coutts, with the provision that it should be separate from the Society's Funds, and the accounts do not appear in the annual reports. The Archdeacons are managed by the Bishops of Columbia and New Westminster, and four local Trustees—two from each Diocese—who are known as S. P. G. attorneys. The accounts of the Archdeacons are kept separately, and the net income is paid to the respective Archdeacons. Provision is made for superannuation, at one fourth of the net income, after ten years of service, if the Archdeacon be physically or mentally incapacitated; or in any case, on the application of the Bishop, at the age of 70—the retiring Archdeacon retains the title of Archdeacon.

In 1897, when the present Archdeacon of Columbia was appointed, the income was \$1,500.00 and no house. This was increased to \$1,680.00 and house a little later. By careful management, and the sale of the property in Victoria, the capital was increased to \$52,000.00, yielding an income of about \$3,000.00 with residence in Vancouver. The Archdeaconry lot and house acquired in 1899, the cost of which was \$5,000.00, is now worth \$20,000.00 (1912).

The Archdeaconry of Vancouver has had a similar experience. The capital has been increased to \$50,000. There is no official residence.

DUTIES OF THE ARCHDEACON OF COLUMBIA

There is no Canon on the subject. A written memorandum was agreed upon between Bishop Dart and the Archdeacon:—

The Archdeacon was to have charge of the Missionary work of the Diocese; to make an annual appeal in every parish and mission for mission funds; to inspect parish books, to inquire whether buildings were insured, and whether the stipends of the clergy were regularly paid, and to take such steps as were practicable to see that these were provided; generally to strengthen the hands of the clergy in all practical ways, and to consult with wardens and church committees from time to time as might be needed, and to report to the Bishop. In the absence of the Bishop from the Diocese, to act as Commissary-General in all matters that could be lawfully undertaken, and action would be "with the same authority as if the Bishop were personally present."

Under the present Bishop, the work is somewhat different. The Archdeacon is the Bishop's Deputy, to go anywhere and do anything he requires.

The Archdeacon of Yale is Superintendent of Indian Missions, with jurisdiction over all Indian congregations in the Diocese.

In my opinion, says Archdeacon Pentreath, "Archdeacons should be free from parish work, they should be limited in number according to the size of the Diocese. The Missionary and financial work of the Diocese (the latter,

the ancient work of an Archdeacon) should be assigned to them, and in some cases at least, they should be Coadjutor Bishops without the right of succession. The main objection to this would be obviated by a clause providing for their continuance in their duties under a new Bishop."

DIocese OF CALEDONIA (1879)

The Right Rev. Wm. Ridley, D.D., appointed Archdeacon Collison, with the unanimous vote of the clergy of the Diocese, on June 11th, A.D. 1891. Bishop Ridley appointed him also to act as his Commissary, under his "power of Attorney," during his frequent visits to England and elsewhere.

The chief duties have been in pioneer work amongst the various Indian tribes of the Diocese.

The Archdeacon was the pioneer missionary to the Haidas of Queen Charlotte's Island.

DIocese OF QU'APPELLE (1884)

CANON ON ARCHDEACONS

Archdeacons shall be collated by the Bishop after the usual oaths and declarations required on collation to any benefice or dignity by the Canon on "Subscriptions, etc., by the Clergy," and shall be inducted and installed by the Dean in the Cathedral, under the mandate of the Bishop or his Commissary.

Their duty shall be faithfully in all ways, to aid the Bishop in the superintendence of the Diocese, and the promotion of the glory of God and the interests of the Church, as to justify the ancient description of the Archdeacon, as "Oculus Episcopi."

Their special duty shall be:

(a) To receive yearly the reports of the rural deans, to enter the same in a book, and to send a copy of the reports within two months of Easter Sunday, to the Secretary of Synod; and to make any suggestions to the rural deans for themselves or of their ruridecanal chapters as far as practicable.

(b) To visit the parish and missions in each rural deanery so as to visit the whole of each rural deanery once in two years, to formally seek information on the various matters in (b) of the Canon of rural deans and to report from time to time as far as may seem advisable.

(c) To call meetings of rural deans for consultation, and also, on receiving the approval of the Bishop, a meeting of the ruridecanal meetings of the Archdeaconry, and if he thinks it advisable to deliver a charge on points of interest in reference to parochial or church work or property, but such charge shall not enter into questions of doctrine.

(d) In case the Bishop cannot himself institute and induct, in the face of the congregation, any clergyman appointed to an incumbency, the Archdeacon or other clergyman, on receiving the Bishop's mandate shall induct the clergyman, such other clergyman having been, as must be stated in the mandate, already instituted or collated by the Bishop or his Commissary. The form of induction shall be such as the Bishop shall appoint.

(e) To assist the Bishop in any inquiry he may make; to aid the rural deans by advice; to assist any parish or mission or rural deanery, if judged necessary or helpful in the interests of the Church.

Carried by an unanimous vote of clergy and laity, voting separately, the Bishop assenting.

glory of God and the interests of the Church, as to justify the ancient description of the Archdeacon, as "Oculus Episcopi."

(See Canon for Rupert's Land)

In a diocese such as Keewatin, it is not possible to carry out all that is outlined in the Canon. Many of the missions are so remote and of such a nature as to make it well nigh impossible to visit them, except by the Bishop himself for strictly Episcopal duties. Others of the missions are so situated that a long and circuitous journey by rail is needed.

DIOCESE OF KOOTENAY (1901)

During the life time of the late Bishop Dart, the Archdeacon made definite regulations and no work was specially assigned, except that as far as possible, to fill the pulpits in any vacant parishes until a clergyman was appointed to take charge. He was given the privilege of living in any part of the Diocese.

During the life time of the late Bishop Dart, the Archdeacon made appointments to missions and saw to the credentials of applicants for work in the Diocese. He was also Diocesan Secretary and carried on nearly all the correspondence. The present Diocesan, Bishop dePencier, now appoints the clergy. The Archdeacon is generally consulted as to appointments and is in full touch with the Bishop in all Diocesan matters.

At the Synod, held February 1911, the Archdeacon was made Diocesan Registrar.

The most cursory study of the Regulations laid down by our Bishops and Synods is sufficient to show what an important place the Archdeacon fills in the Canadian Church. We are at the formative period of our Church life.

"The rudiments of empire here
Are plastic yet, and warm;
The chaos of a mighty world
Is rounding into form."

It is important that an office which has yielded such splendid results in the history of the Church, should be widely and wisely used. There is no part of the world where the work which an Archdeacon is called upon to perform, can be used to richer advantage than in this great Dominion. It will be the part of wisdom, if our Canadian Church, makes large use of an officer who has not only served the Church well from primitive times, but is still capable of doing the most active and aggressive work in the living present.

W. J. ARMITAGE.